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ABSTRACT

Intercultural literacy is an urgent need in today's world of global interdependency. A contextually adaptable agenda for promoting intercultural literacy through English can be adapted in different contexts to generate various communicative activities. Teachers and students can collaborate to work towards becoming intercultural citizens, based on age, needs, experiences, levels, and interests. Intercultural literacy should promote conversation between Eastern and Western cultures. Through an intercultural English language curriculum Eastern and Western cultures engage in dialogue. In such a curriculum, linguistic and non-linguistic means become meaningful for exchanging ideas and alternate world views. Language use becomes efficient, enjoyable, and purposeful as students perceive that even a foreign language is only a tool for various learnings. (Two figures are included and 43 references are attached.) (RS)

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ENGLISH LITERACY REDEFINED: PROMOTING INTERCULTURAL LITERACY THROUGH ENGLISH AS A SEARCH FOR BETTER CROSS-CULTURAL UNDERSTANDING AND COMMUNICATIONS

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WHY DO WE NEED INTERCULTURAL UNDERSTANDING AND INTERCULTURAL LITERACY?

Intercultural Proximity and Conflict

As we move towards the 21st century, we find ourselves in a world where global interdependency and intercultural communication is manifest. But, while accelerated frequency of contact among nations makes the globe seem to shrink dramatically through various means --economic, political, social, educational -- ethnocentric expression in the form of heightened nationalism also is on the ascendency. The countries which formerly were colonies of powerful nations now place greater emphasis on preserving their national identities, native languages and cultures. In such a manner, the universals that we share are further molded within our unique and separate cultural systems. Such a phenomenon gives birth to our diversity in terms of our means and ends at the international level.

Today, we inhabit a world context where one has to search with a microscope to find totally homogeneous cultures. Stated otherwise, it is a misconception to think that there is anywhere a culture that has no contact with any other culture either within or outside its functional boundaries. Even the imagination picturing individuals permanently locked into local milieu can make no claim that for certain they will be insulated from encounter with cultural differences. The clashes between old and new generations, rural and urban residents, ethnic and mainstream groups, lower and upper classes... have always been faced by people, literate or illiterate.

No matter how superficial or deep, cross-cultural exchange always supersedes isolation. Even the temporary detachments that national

cultural revolutions have historically dictated are swept into history eventually.

While the trend toward ever increased human diversity adds richness it also produces conflicts. These dichotomies must be confronted with broad-mindedness. Broad-mindedness means the ability to dispell the strangeness of Other people, their diverse belief systems, attitudes and behaviors so that we can communicate better with each other. Reviving the hidden potential, the expansive and the adaptive self-system of each human seems the most plausible and practical approach to foster and reinforce broad-mindedness.

The Post-Modern World and the Mental Trip Beyond Empathy

The evolutionary stages from the traditional to the awareness of the modern cosmopolitan era have shown us to be the most adaptive creatures alive. It is worth noting how often people have learned to activate their latent capacity for change. Modernization has brought with it the great transformation of human character and contextually flexible behavior called "psychic mobility". Such flexibility, the power to make psychic(mental) shifts, pervasively appears among human interaction in many communities on this globe. One of its manifestations is evident in our capacity for "empathy".

Daniel Lerner in The Passing of Traditional Society defines "empathy" as the capacity to see oneself in the outsider's situation. It is an indispensable skill for people moving out of their own environment of a specific tradition. For instance, when villagers move to another setting they must meet new individuals, recognize new roles and learn to manage new relationships. Ability to empathize makes all the difference

in terms of successful communication. That can be achieved if the newly mobile villagers have been raised with access to information about many extant individuals, roles and relationships outside their community. (Hanvey, 1986)

"High empathic capacity" is the predominant personal style in modern societies that are highly industrial, urban, literate and participant in the global community. However, high or low, "empathy" is generally restricted to an etic understanding: it is an understanding of Other cultures or *epistemologies as an outsider, that is, based on shared commonalities but through reference to one's own cultural or epistemological framework. *[Epistemology means one's personal beliefs assumptions, perspective and feelings in his native cultural context]

Today, our post-modern heterogeneous world requires that we take a mental leap beyond empathy to a state of psychic mobility called "transpection".

> "Transpection is an effort to put oneself in the head... of another person. One tries to believe what the other person believes, and assume what the other person assumes... Traspection differs from analytical "understanding". Empathy is a projection of feelings between two persons with one epistemology. Transpection is a trans-epistemological process which tries to learn a foreign belief, a foreign assumption, a foreign perspective, feelings in a foreign context. In transpection a person temporarily believes whatever the other person believes. It is an understanding by practice."
> (Quoted in Hanvey, 1986, p.21)

We see that "transpection" thus means the capacity to imagine oneself beyond the confines of one's native epistemology or culture in trying to understand Others' through their own perspective, that is, almost as an insider.

We need transpection to open our minds to understand diversities, not only commonalities. When we are trying to understand Other cultures

through mass or print media it must be demonstrated. When we are engaged in direct personal contact it must be demonstrated. Simply stated, we can learn to be more successful at intercultural communications.

Breaks in Intercultural Communication

Without having had to move beyond local boundaries of community, we are more and more exposed to the intercultural scene through mass communications. Newspapers, radio, television...and now computers are at our service in this respect. We can try to interpret Other people and events without even having to trouble to leave our armchairs.

Then there is the constant stimulus to ever more varied personal contact.At home or abroad, we are in a constant struggle to understand, to believe, to interpret and to make decisions about other people and interrelated affairs that affect our lives. Tourists, immigrants, other ethnic groups in concentrated pockets or diffused among contrasting groups, businessmen and politicians of other nationalities ... prompt us to investigate what differs from our original more narrow community of identity.

The question is, how flexible are our minds? Literature demonstrates that growing intercultural "proximity", cross-cultural contact, or living solely in a foreign culture does not assure that we acquire intercultural understanding and develop skills for more effective communication (Gudykunst & Hammer, 1984; Gudykunst & Kim, 1984; Hanvey, 1986; Rohrlich, 1987; Luce, 1988). Serious breaks in communication can occur when there is heightened tendency toward ethnocentric interpretation of the Other's cognitive, affective and behavioral characteristics. Such behavior refers to functioning at relatively lower levels of

psychic mobility, limited awareness and little effort to understand each other.

Intercultural understanding is a matter of psychic mobility which does entail social, linguistic and non-linguistic (facial expression, body gestures...) factors but is not only limited to them, as asserted above. The mental shift, developing the ability to see the world through the eyes of the Other, tends to be easier when two people share similar epistemologies. A professor may understand a foreign professor better than he does local people from other subcultures, such as a laborer or a businessman with whom he neither shares common interests nor life style. Again, a professor may not communicate well with a local professor pursuing a different epistemology. Rather, he may identify more readily with a foreign colleague sharing a similar epistemology. Based on this realization, one could take a stance to claim that understanding would be highest between two professors with shared epistemological and cultural backgrounds. In a broad range of such instances, individuals can be found to empathize with the Other because they have at least something in common: a shared epistemology, familiar culture or subculture.

At the empathic level, understanding is based on the compromise between similar voices within or across cultures. Breaks in intercultural communications occur, however, when there is inadequate tolerance for our diversities --epistemologically or culturally unique differences. That is when "empathy" becomes inefficient. We need "transpection", a temporary mental shift into the Other's foreign perspective to accomodate world views that are foreign to us.

Conflict usually arises when we try to negotiate our differences

before engaging in dialogue to search for understanding. Initiating negotiations first and foremost may not lead to dialogue although the communication may appear to stagnate for a long time. There is no need to eliminate our differences before initiating a dialogue. But to temporarily suspend our ethnocentric belief system is a requisite in our effort to understand the Other from their own standpoint. That effort is an emic process. Understanding and negotiating differences, recognizing what is mutually foreign to each side, then becomes a cyclic process throughout the ensuing dialogue. Searching for constructive meaning in a dialogue is a dialectically beneficial process. The exchange is freed from taken-for-granted ethnocentrism. Without putting our unique differences into contact we avoid the challenge either to understand the dimensions of Others or even of ourselves.

> "understanding oneself and understanding others are closely related processes. To do one, you must start with the other, and vice versa." (Quoted in Gudykunst and Kim, 1984, p.163)

Approaching with open mindedness different voices, indeed, actually allowing them to be heard reveals multiple outside perspectives for self-reflection. It also encourages us to dispell the strangeness of Others. The outcome to be expected from such openness is improved communication as we break the barrier of interpreting the values and behavior patterns of Others through reference to ourselves.

Dialogue may not necessarily achieve total agreement among various cultures. Poor communication, however, will hinder progress towards effective interaction and understanding.

Education as a Support for "Intercultural Literacy"

Education is a means which can contribute to intercultural

understanding. Educators should recognize that we no longer can afford to live isolated from one another in our separate "nutshells". To be successful in this rapidly changing world context we need to express more tolerance. To achieve that goal what we need is "intercultural literacy".

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"Intercultural Literacy" is a state of psychic mobility through which to achieve understanding and more effective communication within and across cultures. It is a construct for bridging the gap between different voices through socio-psycho-linguistic engagements.

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Intercultural Literacy as a State of Psychic Mobility

HANVEY'S SCALE Levels of Cross-Cultural Awareness	ANALYSIS States of Psychic Mobility	PERRY'S SCALE Positions of Intellectual and Ethical Development
Level I	we-right vs. Other-wrong **stereotypic misperception** in reference to superficial contrast with one's own culture.	Position 1
Level II	diversity not legitimate due to **superficial contrast** of the Other's cultural practices in comparison to one's own	Position 2 Position 3
Level III	believability in diversity through **empathy** with the Other within one's own cultural context:**temporary cognitive state**	Position 4
Level IV	believability in diversity through **transpection** via cultural immersion	Position 5 and beyond

The comparative analysis of Hanvey's (1986) and Perry's (1970) Scales (See Appendix) confirms that "intercultural literacy" is, in fact,"a state of psychic mobility". The striking similarity between the two scales is that each has a level at which some people are likely to stop

rather than proceed to higher levels of growth (See Table on p.6). Consider the experiences of two Peace Corps Volunteers in a foreign country based on Hanvey's Scale.

EXAMPLES:

Second-hand experiences prior to cultural immersion

LEVEL I. Both had stereotypical perceptions of the foreign culture.

LEVEL II. Both irritatingly despaired over the Other's practices without insight into the foreign context itself, but based on a contrast to their own culture.

LEVEL III. Both discovered the actual reasons behind the practices that were initially superficially compared to their own. Mentally, through second-hand experience they both learned to believe in diversity within their own cultural context.

After cultural immersion

LEVEL IV. The Peace Corps Volunteers are now immersed in the foreign culture but only one learns to successfully live there. He has gained the ability for transpection. That is, he has learned to interpret the differences from the Other's standpoint based on the Other's cultural context. By getting into the Other's mind, freed from a mental state of ethnocentrism he has learned to tolerate diversity.Thus, level III which was an abstract experience for this person becomes meaningful in the real context too.

The other volunteer who fails to accept diversity after first-hand experience returns home. He cannot make the mental shift from Level III to the real context because he continues to interpret the differences only by contrast to his own culture. As he cannot overcome his ethnocentric mindedness he goes back to level II.

Obviously, at the empathic level III diversity is a potential psychic

state. Therefore, we educators need to provide students with extensive practice in traspection to help them reach an understanding of diversity at higher levels. For this it will be necessary for us to reorganize our school curricula.

We need not wait until our learners become adults or reach a college level. We should start from the earliest years to by introducing "intercultural media" in our educational settings(formal/nonformal) to enhance practice towards "intercultural literacy". That means we must awaken our learners' latent capacities for diversity and adaptability from the very beginnings, rather than postpone the encounter with to this end when they are older.

In summary, intercultural literacy should lead us:

1- to develop "a sense of unique identity": to discover our own differences and to understand the dimension of ourselves that is conditioned by our cultural environment

2- to understand other cultures free from our ethnocentric perceptions of reality

3- to gain multiple perspectives in becoming more effective communicators both within our and Others' cultural environments.

Intercultural literacy is not merely learning about cultural diversity per se. It is acquiring the vision or viewpoints of the Others in order to go beyond our local perspectives in such a manner as is significant for collaborative critical growth. Such literacy can be achieved simultaneously in any language through a variety of sign systems (theater, music, art, geography, history...) and modes of communication (audio visual, written, oral). The ultimate goal of intercultural literacy should be to guide learners to achieve global perspectives, mentally and for practical application (potentially possible through real contact with the Other). See Figure 1, p. 10.

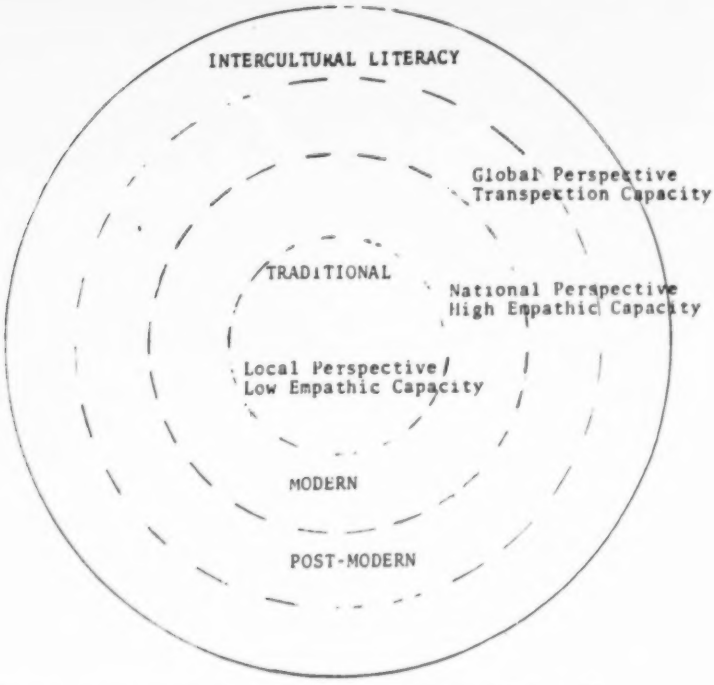


Figure 1. Adopted (and adapted) from Harvey, 1986, p.23

INTERCULTURAL LITERACY IN THE ENGLISH LANGUAGE CURRICULUM

International Proximity and the Global Status of English: Are We Ignoring the Current Trend in Our English Curriculum?

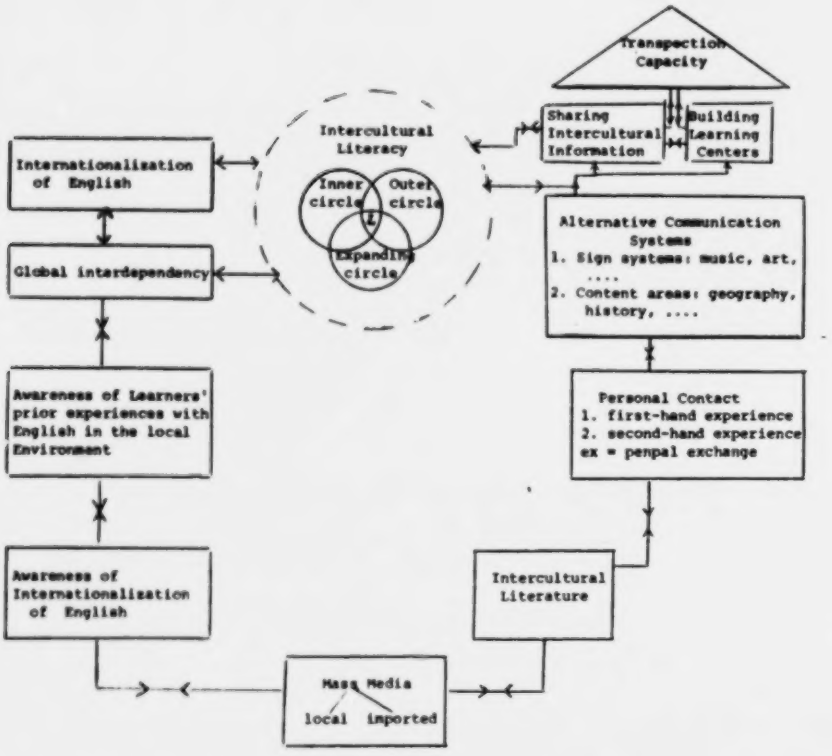
One area in education where intercultural literacy is strongly needed is the actual English language curriculum. The pervasive spread of English as a global language, within and across nations, parallels intercultural proximity. The ever increasing interaction among culturally different native and non-native varieties of English calls for a redefinition of English literacy.

In reference to its international status, English would be more meaningful if learned through "intercultural literacy". Today, English brings Western and Eastern cultures into contact with one another. It thus contributes to people's growing awareness and greater need to understand Other cultures more now than at any previous time in history.

Unfortunately, rather than adopting an intercultural approach English curricula tend to follow a mono-/bi-cultural awareness policy, such as

teaching only target culture, e.g. British or American, or both the local and the target native English culture simultaneously. Such curricula serve to lock people into limited uni-bicultural perspectives through English. It also denies the existence of the many variations of English in "outer"(institutionalized non-native contexts) and "expanding"(foreign language contexts) circles. Yet, note that, unrecognition for establishing contact among the "native" and "non-native"(especially, institutionalized varieties) varieties of English is liable to further perpetuate mutual unintelligibility among its speakers. It is challenging that English can no longer be regarded the offspring of its "inner circle"(native) ancestors, such as British, American, Canadian... As is the case in multilingual/multicultural America, English is under constant creation as different world Englishes come into cross-contact. Different speakers of English reflect their own separate cultures. That means that we have excellent opportunity to broaden our learners' awareness of Other cultures, or at least with whom we have immediate and critical contact. Through using an intercultural approach when teaching English we can also increase mutual intelligibility among Englishes since the non-native varieties are localized in their own cultural context. Intercultural literacy through English can help us prepare future citizens for the contemporary interdependent world. This notion holds true whether English is being taught as the native language or as a second/foreign tongue.

THE INTERCULTURAL LITERACY CYCLE



(L: World Englishes and cultures in contact)

Figure 2

How Can We Promote Intercultural Literacy Through English

1. Support for early English literacy acquired prior to formal instruction

Note that the context of teaching English is not always of an English speaking country or smaller community.In any case, however, we must make learners aware of English in their local environment. When being taught as a foreign language, we should also encourage learners to act as our informants regarding the range of experiences they really have had with this foreign language prior to formal instruction. Such acknowledgement is liable to prove surprisingly diverse in different contexts.

Unfortunately, as is the case with learning to read in the first language (Goodman, 1980) we have been led to believe that learning English (English literacy) begins with formal instruction. For

instance, the implication in Dager's (1983-84) report is that young children in N.Cyprus, where Turkish is the native tongue, are aware of the role of English in their futures. This suggests that they come to English instruction already possessing a great deal of knowledge about the use of the language. Yet, in her curriculum proposal Dager ignores addressing the encounter with previous effects on the learners of local environmental English. She does, however, suggest raising pupils' awareness about the widespread use of English as an international language around the globe, in beginning English classrooms.

In foreign countries, where English is taught after children become literate in their native languages we should obliterate our beliefs that as language learners they start at zero knowledge. Especially in our print-oriented societies, we should not ignore the import of English print into our environments. We should attend to the influence of other imported or locally produced English media as well.

An obvious limitation on U.S. research concerning immigrant children is the disregard for their previous encounters with English in their home countries. Many studies, hoever, do indicate that even young non-English speaking children read English environmental print in the U.S. (Goodman, K., Goodman, Y. and Flores, 1984; Hudelson, 1984; Goodman, Y., 1980; Goodman, Y. and Altwerger, 1981). Hudelson (1984) also reports that even older non-English speaking children, who have resided in the U.S. for only a month two, could read certain environmental print items.

2. Mass Media

In many foreign countries today it is possible to find mass media of some sort in English, both local and imported products. Among these are English that occurs in TV broadcasts --news, music shows, cartoons,

films, documentaries, commercials; radio programs; newspapers; magazines

English teacher can readily incorporate media into the classroom activities. Because of its wide range of content, media coverage appeals to a variety of student interests.

"The mass media, printed or broadcast, are probably the most pervasive influences on attitudes and opinions in the modern world." (Luce and Smith, 1986, p.213) The various media as an alternative and as the most easily channels for intercultural communication, are also less stressful compared to personal interaction (Gudykunst and Kim, 1984). Although media provide us with awareness of the most current domestic and international events, we must also take heed that they can also perpetrate stereotypes and biases. (Gudykunst and Kim, 1984; Anzai, et al., 1986; Perry, 1984; Newland in Luce and Smith, 1986) The images media sources convey are influenced by the exchanges and conflict among cultures that they interpret.

Even though media sources can convey bias, however, we should not allow them to raise a generation of non-believers. Since those sources affect the lives of all of us, our overriding goal should be to prepare learners to become future citizens capable of making critical and autonomous judgements. Such teaching should revolve around problems to be resolved on a collaborative basis between teacher and students. (Corset, 1982)

3. Intercultural Literature

"World literature is now on every horizon. To speak of the language as "our" English is to join voices and pens with people from virtually every part of the world." (Pugh and Walker, 1988, p.6)

Intercultural literature is another invaluable source for promoting intercultural literacy through English. It can promote awareness and unity among cultures. Today, there exist huge collections of novels, poems and other literary genres written in English by Asians and Carribeans. The accessible works by Asian Indians, Nigerians, Malaysians and Philippinos, for instance, reflect their native cultural contexts. In all kinds of English curricula (native/bilingual/ESL/EFL) we should encourage mutual interchange between Western and Eastern literature. Restricting the use merely to only local or target (British or American) literature is a reductionist approach that mentally locks people into limited environments. However, the more alternate cultural schemas people possess, the better they will become at making mental shifts toward intercultural understanding.

With the influence of schema theory, many studies (Goodman, K., Goodman Y., 1978; Goodman K., Goodman, Y. and Flores, 1984; Hudelson, 1984; Joag-dev and Steffensen, 1980) have demonstrated that comprehension is greater with culturally relevant materials. Such advocacy posits some dangers, but also the often ignored advantages. First of all, more uni-/bi-literacy illegitimizes people's chances for potential intercultural awareness and effectiveness by copping them out of the authentic world of today. It produces text dependent readers as it inhibits them from going beyond their, familiar but limited, cultural schemas in trying to interpret and judge information conveyed to them about a diversity of cultures. For readers ,however, to flexibly deal with a text culturally diverse from their own, they must develop enough tolerance to differences through insight into a variety of cultural

schemas. Exposure to those alternate cultural schemas helps readers to fill in the information gaps between and beyond the lines in any text through reference to various inter-connections that they have available. Such a process engages readers in more creative and critical reading even with culturally familiar material.Secondly, advocacy for culturally relevant materials suggests that literature by non-native speakers can increase comprehension of non-native speakers. The implication is a need for legitimization of non-native English literature which actually is often disregarded.

Intercultural literature can produce highly communicative language classes. As students interact with texts that have universal genres, they gain multiple perspectives through inquiry, speculation and critical reasoning in search for meaning and enjoyment. If the ultimate goal is to promote intercultural understanding, literature by itself is insufficient. Simultaneous awareness should also be bombarded through other channels of communication. Newspapers, music, films, music, art, magazines are only some examples.

Intercultural literature should engage people in conversation with:

--Contact Literature: local and foreign non-native English literature

--Native English Literature: British, American...

--Cross-Cultural Literature: Literature that conveys a variety of cultures within a single piece.

--Translations of Universally Adopted Literature: cross-cultural variations of originally certain culture-specific myths and folk tales, such as Cinderalla, Snow White, short stories from La Fontaine...

--Translations of local or foreign Literature: Literature that is familiar in the native culture.

Some underlying premises bound in intercultural reading of literature are:
1- To lend legitimacy to other cultural realities through, a-revealing

one's one's hidden birthright cultural agendas, and b--realizing alternative cultural insights as they arise from the works of literature

A CONTEXTUALLY ADAPTABLE AGENDA FOR PROMOTING INTERCULTURAL LITERACY THROUGH ENGLISH

In developing a curriculum for "intercultural literacy" the teachers need to know that they should not be the sole authorities responsible for all learnings. Neither should they feel that their sole responsibility is to teach the language. Rather, they should act as guides for enhancing intercultural literacy through the language just as we need or use any language, our mother tongue, for instance, as a means to achieve various ends. In that process both teacher and students collaborate as inquirers, informants, learners, teachers and demonstrators to facilitate potential growth.

The following agenda is based on the "Intercultural Literacy Cycle" (See Fig. 2, p.12). It should be adapted to the levels, ages, experiences and interests of all kinds of students so that,fast or slow, all can make progress. Allowance for various modes of expression is one resolution.

The following agenda also intends to serve as a support for textbooks, especially in places where regular renewal is unaffardable. Based on a generative cycle, it invites alternative activities in different language learning contexts.

1. Building on Learners' Experiences with English prior to Formal Instruction

a. Local Awareness of English

At every level, including the beginning, at whatever age guide students to share their prior experiences with English. Make them aware that active English is within their reach.

Possible prior experiences:
Environmental print (commercial advertising,road signs, street names, souvenir gifts, shop names); **Product labels** (imported food labels, candies, drinks, English on local products, non-edible products...)

Mass media (TV, radio, newspapers, magazines, books...)

Other experiences (songs, the alphabet, numbers, few phrases...)

Personal contact (tourists, relatives from English speaking countries, local people, penpals...)

Some Generative Activities

Build on what students already know to generate listening, speaking, reading, and writing activities.

--Share songs,the alphabet, stories, dramatize a dialogue, play grocery store with empty food containers that have English labels...

--Discover English in the environment through local trips

--Base discussions on student impressions about cultures transmitted to them through English via films, other TV programs...etc.

b. Intercultural Awareness of English

--Guide learners to spot on a world map and/talk about the international trend of English and why they want to learn English

The teacher can then work with the learners to make foreign language learning realistic, purposeful, meaningful and an interesting enriching learning experience for each other.

2. Collaborative Learning: Intercultural Awareness from Various Perspectives

Depending on class size, have each group of learners select a foreign culture in which English is a native or second/foreign language. The culture should be one they would like to learn more about.

How can this be implemented?

Penpal Exchange

Students can exchange such resources as:posters, pictures of a penpal, family, environment, friends; tape recordings of a penpal's speech; music tapes; samples of artwork (personal or otherwise); samples of literature in English (excerpts from cultural short stories, poetry, universally shared cross-cultural stories, short plays; games; slides or video tapes (if affordable)...etc.

Use of mass media

Learners can gather information about their chosen culture through local or international newspapers; international news or other cultural programs on TV (music, cartoons, movies, documentaries, commercial ads; magazines; comic books...etc.

Direct personal contact

Interviews with people locally available from other cultures : ex-patriots; teachers and students at schools or universities; local people who received education or visited other cultures...

Incorporating information from other content areas

Provided the language used in giving information will be English, knowledge from other areas, such as: geography, history, music, sociology, art... can also be incorporated.

Sensitization to local culture

Simultaneously, sensitization to the local culture should also be carried out through reflection on both the different cultures within the local culture and across foreign cultures. The learners, both teacher and students, should be able to gain insights to look into their own culture both as insiders and outsiders just as they should to other cultures.

3. The Cyclic Process of Information Sharing

As the agenda suggests a semester or a year long involvement,

information gathered should be shared at regular intervals. Unlike Hirsch's cultural literacy the important aspect of intercultural literacy is not detailed cultural information load. Rather, it is what we do with the information mentally, as well as socially, to enhance psychic mobility to higher levels of intercultural tolerance for ameliorating cross-cultural communication.

Generating various activites and creating libraries and learning centers

Both linguistic and non-linguistic activities should be welcome. Native language use should also be permitted with students less proficient in the language, so as not to inhibit them from communicating their ideas.

--Reading, writing, speaking,listening activities can be generated; dramatization (performing plays based on different stories for simulation); responding to perceived cultural information through mimicry, art, music...; singing intercultural songs; discussing messages intended by art; journal keeping; open discussions; presentations; intercultural literature generates new intercultural literature...etc.

--cultivating access to intercultural information by: building inter-cultural classroom libraries; intercultural learning centers; monthly newspapers covering intercultural events published by the class...etc.

The resources gathered at the end of such a project can be basis for an intercultural class for new students.

CONCLUSION

Today, "intercultural literacy" is an urgent need. The above agenda can be adapted in different contexts to generate various communicative activites. The agenda is extensive. Both teachers

and students can collaborate to work towards becoming intercultural citizens, based on age, needs, experiences, levels, and interests.

At every level, intercultural literacy is a dialectical process. We develop multiple perspectives to see Other cultures and our own as insiders and outsiders.

Intercultural literacy should promote conversation between Eastern and Western cultures. Breaks in communication cannot be minimized unless we give up our uni-/bi-cultural approaches in learning.

Through an intercultural English language curriculum Eastern and Western cultures engage in dialogue. In such a curriculum, both linguistic and non-linguistic means become meaningful for exchanging ideas and alternate world views. Language use becomes efficient, enjoyable and purposeful as students perceive that even a foreign language is only a tool for various learnings.

APPENDIX

Intercultural Literacy as a"State of Psychic Mobility"

LEVEL	INFORMATION	MODE	INTERPRETATION
I	Awareness of superficial or very visible cultural traits: stereotypes	Tourism, textbooks, National Geographic	Unbelievable, i.e., exotic, bizarre
II	Awareness of significant and subtle cultural traits that contrast markedly with one's own	Culture conflict situations	Unbelievable, i.e., frustrating, irrational
III	Awareness of significant and subtle cultural traits that contrast markedly with one's own	Intellectual analysis	Believable, cognitively
IV	Awareness of how another culture feels from the standpoint of the insider	Cultural immersion: living the culture	Believable because of subjective familiarity

(Hanvey, 1986, p. 20. Levels of Cross-Cultural Awareness)

Nine Positions on the Dimension of Intellectual and Ethical Development

Position 1: The student sees the world in polar terms of we-right-good vs. other-wrong-bad. Right Answers for everything exist in the absolute, known to Authority whose role is to mediate (teach) them. Knowledge and goodness are perceived as quantitative accretions of discrete rightnesses to be collected by hard work and obedience (paradigm: a spelling test).

Position 2: The student perceives diversity of opinion, and uncertainty, and accounts for them as unwarranted conclusion in poorly qualified Authorities or as mere exercises set by Authority 'so we can learn to find The Answer for ourselves'.

Position 3: The student accepts diversity ; and uncertainty as legitimate but still temporary in areas where Authority 'hasn't found the Answer yet'. He supposes Authority grades him in these areas on 'good expression' but remains puzzled as to standards.

Position 4: (a) The student perceives legitimate uncertainty (and therefore diversity of opinion) to be extensive and raises it to the status of an unstructured epistemological realm of its own in which 'anyone has a right to his own opinion', a realm where right-wrong still prevails, or (b) the student discovers qualitative contextual relativistic reasoning as a special case of 'what They want' within Authority's realm.

Position 5: The student perceives all knowledge and values (including authority's) as contextual and relativistic and subordinates dualistic right-wrong functions to the status of a special case, in context.

Position 6: The student apprehends the necessity of orienting himself in a relativistic world through some form of personal Commitment (as distinct from unquestioned or unconsidered commitment to simple belief in certainty).

Position 7: The student makes an initial Commitment in some areas.

Position 8: The student experiences the implications of Commitment, and explores the subjective and stylistic issues of responsibility.

Position 9: The student experiences the affirmation of identity among multiple responsibilities and realizes Commitment as an ongoing, unfolding activity through which he expresses his life style.

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